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WOMAN'S WORK FOR WOMAN

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RAS-BEIRÛT, SYRIA. On St. George's Bay. Mt. Sunnin to the North.
The new Hospitals will be in this section, as the Protestant College is, though the buildings do not appear in the picture. Residence of Dr. Geo. E. Post in the right foreground.

WOMAN'S WORK FOR WOMAN.

Vol. XIX. JANUARY, 1904. No. 1.

EIGHTY-FOUR young recruits were sent out to the missions of the Presbyterian Church during 1903, besides several men of experience who were reappointed after long detention in this country. The New Year opens with a total force of eight hundred and forty-seven missionaries. Of these, sixty-two have been adopted by individual churches since May 1.

SERVICE in Africa is the enthusiastic choice of Miss Jean Kenyon Mackenzie, daughter of Robert Mackenzie, D.D., pastor of Rutgers Riverside Church, New York City. This appointment will cause the hearts of saints to sing for joy, from Batanga to Élat.

THE Rev. Thomas Marshall, D.D., Field Secretary of the Board of Foreign Missions, died at Olney, Indian Territory, Dec. 14, 1903. Dr. Marshall's headquarters were at Chicago, Ill.

THE death of Mrs. Letitia Coulter Vinton, at Seoul, is as sad as it is most unexpected. Dr. Vinton and their five children are peculiarly bereaved and should have a warm place in the prayers of the Church. Mrs. Vinton was born in Glasgow but resided in New York, where she was married at only eighteen years and at once went to Korea. For twelve years she has made a happy, hospitable home, and her loss, following so soon upon that of her neighbor, Mrs. F. S. Miller, will be keenly felt by her associates in Seoul Station.

AT Hiroshima, Japan, Mrs. Langsdorf had been at death's door with pneumonia, but many prayers on her behalf were mercifully answered.

A LAMENTABLE fall from a trestle, where he was walking at night, has laid up Rev. Geo. Marshall in hospital at Orange, N. J. Mr. and Mrs. Marshall are missionaries at Yeung Kong, Canton Mission, and are at home on their first furlough.

FROM late India letters, we learn that Dr. Holcomb sustained a severe injury to his right thigh, November 2, by falling from a wall in Jhansi City, but there was hope of his soon being about on crutches. At Sangli, Rev. J. M. Irwin was on crutches, having just come out of hospital. At Lodiana, Mrs. A. B. Gould was ill with typhoid fever.

MUCH solicitude is felt for Mrs. J. S. Thomas, who has been enduring a distressing illness at Pre, Laos. At date of the last letter, October 8, she had been in bed ten weeks. Dr. and Mrs. Thomas are alone at Pre, as they have been for two years.

OUR friends in Colombia are contending with war prices and aggravations caused by the Panama trouble. The *peso*, once worth twenty-five cents, is rated at one cent. Great ingenuity is required at Barranquilla to make the regular income set the plainest table for missionaries and the school-girls, while, at the same time, income has greatly shrunken, because parents cannot afford to pay tuition in the hard times.

THOUGH plague is "dreadful" at Miraj, W. India, yet Miss Foster writes: "I rather like to take care of the poor sufferers and, if they can be kept quiet a few days, there is some hope for them."

LAST month Miss LaGrange and Miss Hunting reported from Beino, Syria, where they were spending vacation and trying to help the weak church. Soon after they wrote, cholera appeared in the village and they will never forget the last seventeen days of their stay. The former gayety of the streets gave place to silence, fear and panic. Public ovens were unused. People died with whom they had been talking. "The nights were long as we lay wakeful listening to every sound, not knowing who would be taken next." When at last they reached home, it was only to meet again

the same solemn experiences. Tripoli is believed to have lost two thousand, or one-fifth of the population, by cholera this season. No wonder that furloughs are a necessity to missionaries.

IN Hums, Tripoli field, amid terrifying cholera scenes—business at a standstill, houses closed, over a hundred dying daily,—the Christian teacher bravely held his post, caring for the sick, praying with the dying. He wrote a journal-letter, closing each night with the words, "If I live till to-morrow, I will finish my letter." Mrs. Nelson writes of this man that he is naturally timid and his courage was "a triumph of grace."

THE first adult convert in connection with the Hoyt Hospital at Jhansi, India, is a Brahmin widow. She was lately baptized in the dispensary waiting-room, in the presence of servants, such patients as were able to be out of bed, and guests. This hospital is one of many fine institutions belonging to the Woman's Union Society and is in charge of Dr. Alice Ernst and Dr. Rose Fairbank. J. F. Holcomb, D.D., of the Presbyterian Mission, baptized the woman.

SOMEBODY asks, "Do medical missionaries preach?" Very often. The past year, Dr. Wanless having personally performed 1,430 surgical operations, besides his other hospital duties, at Miraj, W. India, penned 1,263 letters and preached twice a week in the dispensary and averaged twice on Sundays.

THE first Protestant house of worship in the Philippine Islands, which is not a chapel but a handsome church, was dedicated at Manila, with a fine service on November 8, 1903. The pastor is Rev. Jas. B Rodgers and the church is known as the Tondo. See account of it in Chapter XXI of Dr. Arthur Brown's book, *A New Era in the Philippines.*

THE Jesuit translation into Arabic of Matt. xix: 14 reads, "Suffer the *boys* to come unto me and forbid them not."

THE death of Hon. K. Kataoka, president of the Lower House of Parliament in Japan, removes a Christian statesman and a man of great usefulness to the Church of Christ, in which he was a ruling elder and president of its Board of Home Missions. As one of the directors of the Meiji Gakuin and president of the Doshisha, he was in close touch with educational affairs, and he labored for the removal of oppressive restrictions upon Christian schools. The Emperor sent a message of sympathy and a sum of money to his family, and mourning thousands followed his body to the grave at Kochi. At the same hour of his funeral, a memorial service was held in Tokyo which lasted with sustained attention for two and a half hours. Many eulogies upon his exalted character were pronounced by Japanese speakers, and appropriate music was rendered by Mr. and Mrs. Haworth, Mr. McNair and a choir of girls from the Joshi Gakuin.

A SUBURBAN church takes the banner! The New York City church which for many years has held the largest subscription list for WOMAN'S WORK FOR WOMAN must now look to its laurels, for its mark has been reached, and overpassed by just one, at Plainfield, N. J. When the present Secretary of Literature was appointed in this society, four years ago, a list of twenty-eight subscribers was placed in her hand. It steadily increased, last spring reached eighty-seven, and now has mounted to a round one hundred. Crescent Avenue Church membership is over nine hundred, or on a par with Brick Church.

AN interesting series of articles by Dr. John B. Devins, who is making a world tour, is running in the *New York Observer.*

IN one of its excellent summaries, as to relations between Manchuria, Japan, Russia and Korea, the *Outlook* mentions a significant incident. It was in connection with the establishment of the first wireless telegraph station at Taku, on the Chinese coast. "Congratulatory messages were exchanged with the Italian flagship lying off Taku, as was proper, since to Italy is due the credit for the realization of the scheme. Although representatives of the Chinese diplomatic and military corps were present, we also read that the Government at Peking had caused worship to heaven to be offered to confound the electrical spirit!"

Taken Home in 1903.

"But the brave ones fall in every land, as the army marches by."

MRS. WALTER V. JOHNSON, (Before reaching Korea,) Jan. 13.
REV. WALTER V. JOHNSON, Korea, March 18.
MRS. F. S. MILLER, Korea, June 18.
REV. CHAS. W. MCCLEARY, Africa, June 20.
MRS. C. C. VINTON, Korea, December 5.

The five missionaries named above were called to their reward from the scene of their labors, or on their way to reach it. Five others died at home, having previously resigned from active service: Mrs. S. F. Johnson, Africa; Mrs. Stanley Phraner, Laos; Mrs. Wm. Butler, Mrs. Wm. Chalfant and Dr. Van Schoick, China; Miss Strong, Korea.

TOPICS FOR MONTHLY CONCERT OF PRAYER, 1904.

January—THE OPEN DOOR.—Strategic Points in Our Missionary Conquest—The World Field—Plans best adapted to Arouse the Home Church to her Opportunity.

Doors Shut and Doors Open.

One day in Bangkok, Miss Cole, who knows that city and the Siamese as few foreigners ever know them, had been my guide about the precincts of the royal and fashionable district of the capital. It is on the west bank of the river, which is the chief thoroughfare of Bangkok, and it is known as Wang Lang. We had visited the museum, an interesting, orderly place. The curator, a nobleman of third rank, who is a patron of the Girls' School, played the polite to us with cups of tea and an ice "just brought from the palace." It was made of Chinese artichoke flavored with jasmine, and was more funny than fine. We had strolled together over the cremation grounds where a "burning" was in progress, and where various enlivening scenes gave me a shock of surprise. No air of solemnity, such as I had expected! To be sure, the priests by turn chanted beside the body of their fellow priest, but each as he finished came jauntily down the steps of the cremation hall, well pleased with the fresh, white towel which he had received as a souvenir. Handsome temples dedicated to the worship of Buddha stand on the edge of the grounds; in one of them dead Siamese nobility are wont to lie in state preparatory to the last rites. A section of the great open grassy space was appropriated by horses and carriages of the wealthy. On one side, a Siamese theatre was in full swing; another side, a Chinese rival. Both plays, according to Oriental custom, were presented on a narrow stage, having its whole front open to the—not seated, but standing, moving, changing, gaping, commenting public. More men than children stood before a puppet show. All about, people were indolently buying and selling eatables, gambling, sitting in picnic groups on the ground, or idly loitering in the languor of a warm February day. The whole free and easy scene was a Siamized suggestion of an agricultural fair. While some things offended the eye, there was little noise or rudeness. The pervading atmosphere was soft, pleasure-loving, pagan.

Still under the novel impression, I was carried off by my guide to visit a dear friend of hers, a Siamese princess of the line preceding the reigning monarch.

This daughter of a king is an active, intelligent woman, whose energy, social taste and sense of power are bottled up inside high walls which surround the decaying palace of her dynasty. She has the blackened teeth and wears the short hair and boyish costume of her countrywomen, but is withal well-looking and her manner is animated and friendly. With commendable spirit she helps herself by her capable needle. Most obligingly she escorted us all over the domain which was once the center of glory in Bangkok. We saw the neglected gardens and the fish tank in which, for hundreds of years, the same species has bred. Young girls were feeding the fishes with banana, or caught them, flapping, in their strong, bare hands, and held them for a moment in

the air. We saw a row of mean houses, once, each, the abode of a harem slave. We explored the cobwebbed palace, banquet hall and throne-room, where feast and lights were long since dead. Here a pier glass still stood, in a stately frame from Europe; there, the royal bed with tattered curtains; beautiful carvings charmed the eye, cheap colored prints of European soldiers offset them. One "unlucky" chamber the princess would not enter. Finally we reached a large, high-ceiled hall, a bare deserted place of echoes, except for a display across the farther end. On a raised platform, ranged in a row, were five gold urns, each containing the ashes of a royal personage and, overhanging each, the five-umbrella symbol of Siam. In front and on a lower level were spread out relics of royal pomp, gorgeous baubles, the presentation of European sovereigns, long ago. A few humble women guardians, who were sewing on the floor just inside the entrance, and a sick person lying near, gave a human touch of life to the place. As we made our way back by grass-grown paths and spaces of stillness, huts of poverty here and there disclosed themselves among the bamboo and palms, and groups of dejected-looking women and children, the poor dependents of a superseded House. At last we came to a high, ponderous gate which swung slowly on its hinges. Miss Cole and "Sidette" took affectionate leave of one another, and the gate swung between us.

Not till then did I realize the true position of this slighted princess. Shut in! That door always shuts her in. She came with us as far as the limit allowed. Not another step, on her peril! No strolling over the neighboring cremation grounds for her; no street cars, where the poorest coolie rides. Bareheaded in an open carriage, the Queen is driven about the city. No cheerful drive for this woman, who was born to equal rank. *We* came out to our wide, wide world. *She* went back to her stifled life, her dreary relics, her memories of girlhood, when she was a sharer in the long since untasted sweets of palace excitements. Shut in, to the day of her death!

The princess is a type, for a door is barred against the women of all Asia. By custom, tradition and power, it is slammed in their faces. It stands between them and a natural, developed life. The higher her rank, the more jealously it shuts her in. Not satisfied with this life, it denies to her the hope of Heaven.

But a key has been found which unlocks the dismal door. Another woman holds that key. Putting her hand in the hand of her almighty Saviour, she presses open that fast-closed door and the light streams in. Our American women are doing this all across the continent of Asia. As friends, like Miss Cole at the palace gate, they present themselves at the home of high and low and there is no lack of welcome. "God has given us the key to conquer the Kurds," wrote an evangelist in Persia; "my only weapon is love." Any of our thirty-three women physicians appear with their medicines, among suspicious strangers, and doors fly open before them, as they are hurried along to the inner sanctuary of the family. Teachers have only to hold up a book, and they surround themselves with learners. These women with the key have a message of infinite importance, and they love to give it. One writes at the end of her first year in Shantung: "In loving and serving these people I have found more peace and real happiness than in any line of work during all my past life."

These messengers with the key are too few. "The burden since coming to China has been the sorrowful lack of workers to meet opportunities which are constantly before our eyes." "The Church at home needs a new appreciation of the urgency and value of work in Colombia. The depletion of numbers at each station is serious." Who are to take the places of such valued and invalided missionaries as Miss Boughton, Miss Hatch, Miss Schaeffer, and the rest? Who will take up the mantle of the dead, like devoted Miss Christensen of Africa? In Siam: "Urgent need of laborers, abundant opportunity to publish the gospel." Where is an associate for the one white woman at such stations as Nakawn, Taiku, Chieng Rai? Every station in Korea requires a single woman and Taiku begs for two. "We plead earnestly this year for twelve women in the Punjab." "Ten for us," says Furrukhabad. And, finally, Dr.

Ellinwood has summed up the Appeal from all the Missions of the Presbyterian Church, for workers of all classes, a total of two hundred and fourteen.*

These doors are wide open. Shall not the Church enter them in her strength? Women of the Church, who recognize what the time is and that God has blessed us above the women of any other nation, shall we not keep the doors open? By our life and prayer let us help to make the Church atmosphere one in which the missionary spirit is constantly reborn and effectually nourished. Shall mothers continue to withhold their daughters? Are there not many who, too advanced in years to enter these doors themselves, are now ready with their purse to send another? Among the host of educated, happy young daughters of the Church, who love their Saviour dearly, who are filled with noble aspirations and long to lay down their life where it will tell for eternity, how many will offer themselves willingly, this year of 1904?

* The number which the Board will send during 1904 to depend, of course, upon funds as well as candidates. Send for the "*Appeal*" to Chas. W. Hand, 156 Fifth Ave., N. Y.

How to Open the Shut Door.

Mohammedan fields are the hardest of all. Money will not break through the bigotry and impurity of Islam, and men cannot open the door to many parts of Persia or to fast-locked hearts, but, in answer to the prayers of His people in America, God can send us the open door and open hearts. His Spirit can use the copies of Scripture that have been scattered through so many cities and villages. He can use the missionaries here, and these Armenian, Syrian and Jewish Christians, that have by so much labor been gathered in, of whom some are now faithless and mercenary.

We do need more money. If we had the money we could put in a native medical work, using young men who have been trained in the mission dispensaries, that would count for much. We need more men, both for work already here and for new work. Mr. Schuler of Resht has just sent in a strong plea for more men for that field, and the Roman Catholics in Senneh of our Hamadan field would welcome a Protestant worker now, but we have none to send them. If our Christian friends in the homeland will give themselves to persistent prayer, these needs will be supplied and the people prepared for the occupation of Persia by the King of kings.

Blanche Wilson Stead.

Some Korean Women

Door Openers and Door Enterers.

MISS BEST of Pyeng Yang mentions by name some of the women whom she knows well:

At Whang Ju* we had a class of forty-seven women and twelve babies. Kim Si, the Bible woman employed by the churches of that district, took morning prayers, reading and commenting each day upon some passage in Ephesians and having the class memorize a verse. Most of the women had been taught to read by Kim Si. One evening, as we were all sitting together, the wife of the church leader looked lovingly at her, then up at me, and said, "I believed in *Chut Chai Umuni*" (mother of Number One), meaning Kim Si, "before I believed in God." One of the other women added, "We all did." It does one good to see how they love her and, through her influence, are being led by the Spirit to better things. She loves them and gives her strength for them.

[Just here the Editor interrupts Miss Best to recall that night we spent together at Whang Ju, in 1902; the so-called church with its room so low that my hand easily reached the ridge in the ceiling: the men sitting there, on the floor, the sixteen women with their little ones in the *sarong* adjoining, and, seen through the open door, the Korean helper, whom Mr. Hunt sent down with us, leading the evening service. Noticeable among the women was our Kim Si, a youngish widow of prepossessing appearance; so clean her headband, energetic her manner, with an air of reserved force. The chief attraction was the light in her face. Kim Si had taught dozens to read. That evening she was now finding the Bible passage for this one, now the hymn for that one. It was a bright day for her when her missionary friend came again to Whang Ju, and her eyes

* Thirty-three miles south of Pyeng Yang.

shone as, at 9:30, she bade us good-night and went off alone in the moonlight, a good distance to her home, where a poor, epileptic son is her wearying charge. Next morning, as we were about to take our departure, there was Kim Si again, eyes still shining, telling us she was "so thankful" we had come and to "go in peace."]

One afternoon to illustrate "God is love" I told Dr. J. R. Miller's story of the little German girl whose stern parents taught her to think of God only as One who would punish her wrongdoing and how, one day, going into her father's printing office, she picked from the floor a torn piece of paper and her whole life was changed because she read the words: "God so *loved* the world that He *gave*—." Some of the women had tears in their eyes thinking how they, like the little girl, had been delivered from dread and gloom by the knowledge that there is a God who loves. Not so Choi Si. She had come from a neighboring church bringing a young niece of whom she is very proud and to whom she is devoted, and nine other young girls with her. Choi Si promptly looked up and said, "Well! *we ought to teach the girls to read.*"

THE FAMOUS GREEN COATS WORN BY WOMEN OF SEOUL.

The woman of strongest character in the Han Chun group is probably Na Si. Herself a believer of only two years' standing, she was especially helpful with the country class. A woman of independent means and with no family to claim her entire time, she has given a part of it, the last year, to visiting in the villages. Three of our class first heard the gospel from her, had learned to believe and to read the New Testament. One day when we were talking about the fruits of the Spirit, very much in earnest herself, she turned to an old lady whom she had under her wing and said, "Now you listen to every word; it is just what we need to learn." She is very honest with herself and has a humble mind. Once she came to my room to buy a tract. She wanted to take it home for her brother and her nineteen-year-old son to read, saying sadly that it must be because she had not received enough strength that they did not yet believe.

Oui Si is the most interesting character in Soon An. She is nearly seventy years old, alone in the world, without means, and lives by weaving cloth. She has walked the 50 *li*, to each training class at Pyeng Yang, and is respected by all the women of her region, over whom she holds gentle but decided sway.

MRS. MOFFETT has written:

Dear old Yoon Si, a woman of the church, seventy-five years old, almost blind from cataract, came to dispensary to know if her eyes could be "mended" so that she could see the road and not be led to church. After the cataracts were removed and she could "see the road," her hopes were raised higher upon being told she could be fitted with glasses which would enable her to learn to read the Testament. But the members of her family, none of whom are Christians, ridiculed the idea and though quite able to pay for her glasses, they grudgingly gave her a few *nyang*, saying it was like throwing money away. Her first pair of glasses did not serve, and they said, "There, we told you; those for-

eigners are deceiving you—now isn't your money thrown away?" The second testing proved successful, but never a word of inquiry came from the household, though they know well that Yoon Si has her eyesight and has neatly made a jacket for herself. Now she is laboriously learning John iii : 16, one syllable at a time, and great is her joy in reading for herself the Word of God.

The wife of Helper Han, at Suk Chun, has opened a school for girls under fourteen, giving instruction three hours each morning. She does this without financial remuneration.

Dr. EVA FIELD of Seoul wrote:

I was especially interested in one woman from Kum Dong, a peddler of cloths. She had made her business trip bring her to Pyeng Yang at the time of the class. She seemed like a very earnest woman. When I asked her to try to come to the Seoul class, she replied, "My name is Han Sung Ai. You ask the Lord to send Han Sung Ai up to the class, and if He opens the way I'll come."

SYEN CHUN STATION reports:

Kang Si the women call *ouri mochin* (our mother), and she does seem like a mother to all. She has accompanied Miss Chase on all her trips, and is ever ready to give her time and energy and endure discomforts for the Lord's work. Her efficiency has been greatly increased the past year.

Kim Que Ban Si's labors for the gospel are incessant. Think of a woman with rheumatism in her leg walking fifty-three miles in two days to attend three Bible studies! That is what Kim Que Ban Si—a consecrated evangelist especially to the heathen women—did. When we tell her that she would suffer less pain if she did not travel so much in inclement weather, she smiles and says, "But the Lord has not yet shown me that I should stay at home, and can I sit down and be quiet before He tells me?"

Han Si is a native "professional" nurse, some of whose practices were injurious to her patients. As soon as she was told the danger, she gave up that kind of work, and seeks to remedy any harm by having her patients come to Dr. Sharrocks.

A DEVIL WORSHIP TREE, KOREA.

Every traveler throws another stone on the heap or hangs another rag on the branches.

Kim Si, the wife of a colporteur in Tyung Ju, accompanied her husband on a difficult trip last fall, spending about two months and doing her best to supply the lack of a foreign woman's teaching.

Kil Si is a home keeper. Together she and her husband daily study God's Word, and she teaches in Sabbath-school. Their home is the abode of peace and unity; and when the baby came, he found a little wardrobe awaiting him. Had such a thing ever happened to a Korean baby before?

Tun Si frequently walks thirty *li* on Sunday morning and again in the evening, twenty miles in all, to attend Syen Chyun services. She longs for instruction and learns all she can, with the hope of becoming more useful in evangelistic work.

Because of the earnestness of Korean workers, labors of the missionary women are almost entirely confined to teaching believers.

Again, MISS BEST:

Among those women who first believed very few have fallen away. Classes to-day are largely made up of those who attended the first classes, several years ago. It is the steadfastness of these early believers that has commended Christianity to hundreds of others. There are Korean women who may never have heard Paul's words, "Woe is me if I preach not the gospel," yet the same spirit is theirs and few pass from their presence without hearing the story of salvation. At the Han Chun class, when heathen women in companies of tens and twenties came to the church at any hour that suited their convenience, to see the foreign woman, five of the class, without suggestion from the missionary, gave their time to talking to these sightseers. Other women besides spoke a word as they were able, and still others might be seen in the crowded room, sitting quietly with head bowed in prayer for a blessing on those who were hearing the truth.

A Representative Woman of the Church in India.

We have suffered a great loss in Kolhapur. Ramkorbai, the wife of Rev. Shivaram Masoji, pastor of Kolhapur church, died July 16, after a short illness. Old and young, rich and poor, Christian, Mohammedan and Hindu, mourned together for this dear woman. The city church was crowded with people who assembled for the funeral service. The long procession which wound through the town and out over the plain to the little cemetery, was a strange sight in this city of bigoted Hinduism.

Ramkorbai's father and mother joined our mission and were baptized with their children when she was about three years old. Trained under Mrs. Wilder and in the school, she developed into a fine young woman and was married when about seventeen to a young man of a neighboring mission. Upon his death in 1878 she returned to our mission, and, in 1884, was married again.

Ramkorbai taught in girls' schools both before her marriage and afterwards. She was a gifted, large-minded woman, well fitted to be a teacher, a pastor's wife and the mother of children; for "she looked well to the ways of her household" and "in her tongue was the law of kindness." Said her mourning husband: "We loved each other from the first, and each year we loved each other more. Without speech together we often understood the thoughts of each other's heart."

As a friend and neighbor to Hindu people of many castes, her influence was fine and far-reaching. Zenana ladies were grateful for her visits. Her home was a pattern to our Christian community. One of the younger women, speaking of her nice, orderly ways, said, "I always do these things in this way because Ramkorbai did so." Had we been called upon to choose a representative woman to visit America for the purpose of proving to the churches that their work and labor of love have been fruitful in developing fine characters here, undoubtedly the first choice would have fallen upon Ramkorbai. Thank God there are others left to us, but writing two months after her death with the sense of loss still very fresh, we can only gather hope from the knowledge that our God is a Father, omnipotent, wise, tender, and that He has planted in this place a little branch of His Church which He will cause to bud and grow, although there come again and again upon it such a loss as this.

Anna M. Gohcen.

Notes re Ramkorbai.

BY THE ATTENDING PHYSICIAN.

I first met Ramkorbai at the opening of the Widows' Home and was impressed with her face of mingled gentleness and strength. I little thought that ten days later I should be called to see her, no longer standing radiant and peaceful among the women as she was that Saturday morning, but lying in a darkened room with the Shadow resting on it. The next seventeen hours spent by her side will be long remembered. Christ seemed to be with us in that room, and His Spirit of peace and the brave bearing up against impending separation was more manifest, I think, than in any sick chamber I have been in.

As the dull monsoon daybreak was just beginning to send a few rays of light into the little room, our patient became notably worse and Shiveramji, who was lying down for a few minutes in the next room, was called. I told him she was passing from us. The boys and

girl were called and all was very quiet and calm. Poor Shiveramji exclaimed once with sobbing voice, "She s—going—from—us—Doctor—and she never said—good-by!"

One little chap sidled up to me, and as my hand was stroking his cheeks I felt a big hot tear roll down them. Poor laddies, they little knew the meaning of the Great Transaction going on before them—the receiving by their mother of the unfading Crown from the King's nail-pierced hands. A few minutes passed and I told them the end was at hand, and not till then did the long-controlled grief burst forth in sobs and tears.

The floods were out in the fields as I walked home through the drizzling rain, and seeing the widened river, I was glad that God's child had been borne by strong arms across that deep, cold stream which lies this side of the Celestial City. Into one's mind surged the thoughts of that long night's watching and of the bereaved family left behind, but with it all came the old words of the Church's truest creed: "I believe in . . . the forgiveness of sins; the Resurrection . . . and the Life everlasting." *Laus Deo!* "I will not leave you orphans: I come unto you."

"E'en for the dead I will not bind my soul to grief;
Death cannot long divide.
For is it not as though the rose that climbed my garden wall
Had blossomed on the other side?
Death doth hide
But not divide;
Thou art but on Christ's other side!
Thou art with Christ and Christ with me;
In Christ, united still are we."

J. Rutter Williamson.

A Paotingfu Door Wide Open.

Accompanied by Mr. Mather, I made a trip to the mountain district of Kuang Chang, west of the Great Wall. We were gone eleven days, and had an interesting time. The traveling was very rough, by narrow footpaths where no wheeled vehicle could possibly go, but there was ready sale for books, tracts and Bibles, with which we had loaded a mule, and people everywhere listened attentively to the gospel. Our objective point was a group of little villages not far from the border of Shansi province, where we were told that nearly forty people were studying the doctrine and keeping the Sabbath. This was the result of personal work by one Paotingfu church member, a weaver of mats named T'ien Feng Shiang, who took refuge there during the Boxer outbreak in 1900.

We found it as reported, and greatly enjoyed the few days spent with these hardy, kindly mountaineers, away up in the snow-covered mountain tops. We were the first foreigners that most of them had ever seen, but there was no doubt about their genuine interest in salvation, and it was to this great theme that we gave our time. People came from all around to hear and talk with us, some bringing presents of eggs and other articles of food, and all united in giving us a cordial invitation to come and see them again as soon as we can. Seven men from the village had visited us in Paotingfu, where a helper and myself taught them for about two weeks.

Charles A. Killie.

A Glimpse of Old Mexico.

Can one ever forget the first contact with real heathenism? Waking up one morning last summer in Old Mexico, and looking from my car window, I saw it; and that old woman, with the dull, sullen, hopeless face, the unkempt gray hair, the ragged, dirty clothing, is fixed in my memory for the rest of this life at least, and I wonder if I shall not be thinking of her and hunting for her in the heavenly home. And this old woman, the type of a million others, lives only a night's ride from the land of the Stars and Stripes!

Mexico is the land of poverty and politeness, of superstition and simple-hearted faith. Its people, priest-ridden, make merit in all their religious life as truly as any Brahman, yet, like their own golden sunshine, they smile under it all and live for the day's happiness. Yet not all: the craving for education, for an outlook, for an uplift, for a hope, is being felt and shown everywhere. Witness the incident of a mother and daughter who walked ninety miles over the mountains to present the daughter for admission to the Normal School in Mexico City.

The days I spent in the boarding-school at Saltillo were days of constant delight because of what I saw in character building among the sixty-five girls enrolled. I wish every supporter of that school could have been with me for three special occasions—the first night's even-

ing prayer, when I did not need to understand Spanish to feel the sincerity of the prayer offered by one of the senior class; at the Sunday Christian Endeavor service conducted by the girls themselves, with a well-arranged illustrated programme quite the equal of any I have ever heard, and at the *marienda* which Miss Wheeler gave in my honor, at which I met alumnæ and the present graduating class, young women of sweet, serious faces, most charming manner and appearance. They would have graced any one's parlor. A day or two later I went with Miss Wheeler to an adjacent village, and was taken to call upon an elderly couple living in a sugar-cane hut, occupied by burros and pigs as well as the family; no doors, no windows, no furniture, oh, *nothing!* When I asked why I was taken to see this man and woman, I was told, "These are the parents of one of our girls." She was one whom I had noted for attractive face and neat appearance. I could but think of that verse in Isaiah, "The hole in the pit from whence I was digged."

At San Luis Potosi, my first evening was delightful. A cottage Christian Endeavor meeting, the home freshly whitewashed to do honor to the stranger; the fine-looking young fellow and his mother who welcomed us; fifty or more cordial men and women who made the stranger so welcome with embraces and love-smiles. Then the woman's sewing class, where at their request I talked on the training of their children, and the Sunday evening service. And best missionary of all, dear, sunshiny little Medora, who lets father and mother go all day for their many duties, smiling a farewell, spending a happy day with "Stripes and Cinders." No space to tell of the well-ordered "Rose-leaf" household, of the translating of hymns and leaflets that goes on there, the weekly gathering of young men, the large correspondence of Mrs. Williams as National Christian Endeavor Secretary. But I can just say, *some* strawberry shortcakes are exceedingly good!

Mexico City is very fascinating with its beautiful plaza, admirable buildings, elegant stores. But I was much more interested in a day's experience in visiting the Presbyterian day-schools in company with Mrs. H. W. Brown and Pastor Morales. Tucked away in strange quarters we found them, thirty to forty interested children, always so polite and evidently so bright. How their eyes sparkled! How well they recited! The teacher is always a graduate of either Saltillo or Mexico City Normal School, and doing great credit to her *alma mater*. A little company rose in every school who, since coming to these schools, had refused any longer to drink *pulque* in their homes; some of them real martyrs, as one little girl only four years old, whose cheek testified by its scar to the blow given by her own mother to make her drink the vile stuff.

What a charm in the Normal School, in that class in English, to see the intelligent faces of those girls, as I read to them in English; how sweet the singing of folk-songs on the porch in front of the dining-room as we dined! Best of all, the development of sturdy Christian character, which abides with the girls in their home going and makes them the ones to transform the life of a whole community.

If Presbyterians of large means could only realize the present-day opportunity at Coyoacan, where are the beginnings of a great educational center for Mexico, institutions which are to be to that country what Robert College and the Syrian Protestant College at Beirût have been to the Turkish Empire. And just now little money, comparatively, would establish it all. It stirs one's blood to see how heroically that little company of our missionaries is working at it, and how full of faith and courage they are for the future.

Toluca, Ozumba, Chimal,—untold stories all of them; but never could one forget that walk through the flower-lined lane, that little church-room with its dirt floor covered with new-mown grass and strewn with pink rose petals, the company of earnest, sweet-faced Christians who welcomed me in His name, and because I came as the representative of Northern women who love and pray for them. To these same women of the North let me say, you have a right to be very proud of, and very grateful for, a noble company of God's saints in Mexico.

(*Mrs.*) *D. B. Wells.*

One Open Door Near Nanking.

[Mr. Drummond made six tours last year, covering 74 days and about 500 miles, nearly all on foot.—Ed.]

A place called Bet Lu Gan, about twenty-five miles southeast of Nanking, was first brought to my attention last February, when a deputation came from there, headed by a church member in the Christian Mission. As this mission has no work in that region, they directed the men to us. They had heard the gospel and wanted a church. In April I visited the place, and was very much interested in what I saw. The most intelligent and zealous of all the inquirers is a young man teacher. He had gone as far as he knew in conforming his school to the pattern of our mission. We visited several neighboring villages and, before leaving for Nanking, the names of six men were handed to me as inquirers. Two of these were about the most well-to-do men of the neighborhood, and one offered a site for a church, or, if we preferred to rent, he offered a house. Later on the inquirers offered to pay the rent if we would come and teach them.

In June, Lin, the teacher, and two others came into the city and presented themselves for baptism. They were of course put on probation, and I sent a helper out to teach them ten days. Different groups of inquirers came into the city at different times and brought letters reporting progress. Whenever he could spare time from his school, Lin had gone to villages where were those who desired to hear the gospel, and preached to them. Or he had taken his school benches, after school hours, out under a couple of large trees and preached to all who came until far into the night.

'CYCLES OF CATHAY.
Laid up for repairs at Nanking.

With each letter, he sent a list of new inquirers until now there are over thirty.

Do not imagine that I think all these inquirers are genuine seekers after salvation. Most of them understand very little and may turn away when they know just what it means, but I believe that, with careful guidance and teaching, sealed by the Holy Spirit, many of them will eventually be brought into Christ's fold. *W. J. Drummond.*

Mrs. Yi's Birthday Party.

I wish you could have been an eyewitness at a party which was given the other day. Mrs. Yi sent word that she would like to have us take dinner with her on her birthday. She had passed one cycle of years and was now sixty-one years old. Rumors reached us that she had killed a beef and a pig for the occasion. The feast lasted three or four days.

Nine of us assembled at the appointed hour. Our hostess had tried to make the table look as foreign as possible. A piece of unhemmed muslin served as tablecloth and some coarse crash as napkins. The small table was heavily laden with Korean bread of various colors, eggs fried and boiled, honey, oranges, Korean pears, fried chicken, cake and tea. It was not the easiest thing to eat

a soft-boiled egg with chopsticks, but you would know the dinner was palatable could you have seen us eat.

In the midst of the feast one of the Korean sisters suggested to Mrs. Yi that she dress in her burial, or grave clothes, and let us see them. Mrs. Yi complied with the request and came forth attired in a waist of beautiful white brocade silk, a skirt of some thin, blue fabric, and her silk headdress. To see her standing there laughing, in her grave clothes, gave one a peculiar sensation.

(*Mrs. Wm. B.*) *Bertha F. Hunt.*

Personal Christianity in Syria.

The final test of missionary work is not methods, but *results*, shown in individual character and life. The Syria Mission is well equipped for service in all branches,—literary, educational, medical, evangelistic, social. How has their work met the test? What of the impact upon individual lives? What of personal Christianity in Syria? In answer, may we introduce to you a few of the true, staunch Christians who are a constant encouragement to their missionary friends?

Travel from Zahleh southward for seven hours, down the magnificent Cœle-Syria plain to the good-sized village of Karnun. We pass along its narrow, dusty streets to the house of the preacher-teacher. He is a young man of twenty-five, speaks English well, having spent several years in Canada, and has just brought home a bride from Zahleh. They are exceptionally well adapted to one another, both of them earnest, practical Christians with high ideals,—the absolute product of mission work. While in Sidon Academy he reclaimed to the faith his wavering father. During his stay in Canada he sent contributions for support of the work, and kept before him the purpose to return, study theology, and preach to his fellow-Syrians. His first act upon arrival was to teach a month without salary, as a thank offering for his safety. He is upright, honest and dependable, in a land sadly devoid of these traits. His bride is indeed one whose "price is far above rubies." She has just finished her course in the training school of the British-Syrian Mission, and was known there as the "little mother." She approaches very nearly the type of the sensible American girl. Her father is poor. When one room of the house needed repairs, he and his daughter did all the work, building up the walls of sun-dried bricks, even getting the great poplar beam into place. This young couple are a joy to those who have labored to see such Christian homes.

Not so fortunate is another preacher, whose wife is a perpetual grumbler,—a constant means of grace. Her maladies, real and fancied, are her main theme of discourse. Yet her husband, despite this incubus, oppressed with heavy medical expenses, manifests a patient, cheerful spirit that could emanate from none but a Christ-filled heart. He is beloved by all who know him. Such a character in an American community would receive more than passing notice. He is esteemed in the mission as of "the salt of the earth."

In a near village, on the dusty, windswept plain, evangelical work has won over a simple farmer, whose education ended with the "three R's." He lives in a community of the Greek Orthodox sect, where religious indifference is so prevalent that even Sunday morning mass is neglected. This quiet man, with an unusual knowledge of the Bible, by the genuineness of his character, is one to inspire cheer and hope.

Syria is not without her rich Protestant merchants, whose consecration has reached to the depths of their pocket-books. Such an one is the leading spirit of Hums church. Early in life he thought to become a preacher, but was led to devote his exceptional business ability to the Lord. His beneficences are a long list, backed by solid piety. His prayers are as one talking with a friend, and his remarks are practical and helpful.

And now up into the Lebanon mountain district to the beautiful town of Shweir. On the edge of a high bluff overlooking the place is a boarding-school where seventy boys receive an excellent education. Among them is a remarkable young man from Zahleh, who is destined to be a useful servant of Christ. Two years ago he entered the school and soon stirred it to the

depths by his manly Christian character and energetic devotion. Last year he taught school in Deir el Komar, and his simple organ playing, added to his earnestness and hearty manner, filled the church with young men. He is a carpenter by trade, and was so useful in Shweir that this year he has resumed his studies there free of charge. One of his leading instructors is a graduate of Syrian Protestant College and Theological Seminary. Three years ago this man decided to leave his work in Syria and emigrate to America to make money. His conscience, however, was not at ease and he finally renounced his intention. From that hour he became a changed man and has been a power for good. His wife aids him greatly in extending the influence of a true Christian family. Her children are well trained, polite and neat, and she finds time for large neighborhood meetings with the women. In this country, tainted by the adverse influence of Mohammedanism, it is a pleasure to refer to such examples of womanhood. Christian work for women is one of the highest forms of missionary endeavor and brings abundant fruitage. Many a Christian family owes its advancement to the presence of the seminary-trained housewife. Last week there sailed back to Egypt a delightful couple, the husband a leading newspaper editor in that land of free thought and expression, the wife a noble Christian woman whose grandparents were among the first Protestants in Zahleh. Her name in Arabic means "Light," and she has lived up to its meaning. It is quite impossible to describe the fulness of influence she has exerted during her long summer's stay in her native town. She makes constant use of such books as *Daily Strength for Daily Needs* (in Arabic), and has read with pleasure some of Robert E. Speer's books in English.

RAS BAALBEK, SYRIA.—1. Mission house. 2. Only tree in vicinity.
Mrs. Dale has worked among the women here, spending five and a half months at a time. Nine hours by horseback beyond Baalbek and three hours more by carriage to Zahleh. Photograph kindly sent by Dr. Mary Eddy, who did medical work here in 1896.

It is difficult to put the manifestation of Christian life into written words. How can we, in words, take you to the side of a dear, dying saint of God,—an old woman who was one of the first converts in all this region? Can you imagine yourselves in a small, dingy, white-washed room, with low ceiling of rude beams and cross-pieces, no furniture, not even a chair, the thin mattress spread upon a piece of coarse, black tent-cloth on the bare clay floor, evidences of poverty all about? Yet as your missionary reads and prays beside this bed, he feels that God is very near. The simple faith and trust and hope in this responsive heart have fulfilled the Lord's demands, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." In this presence earthly comparisons fail; distinctions of time and place and degree are dimmed. We forget that we are far from the homeland, in our nearness to the heavenly Home. Arabic and English seem to mingle in the one language

of Heaven, and we thank God and take courage for such rewards of time and labor spent for the Master in the land of His birth. *Geo. C. Doolittle.*

ZAHLEH, Oct. 31, 1903.

Japan Swinging Towards Christianity Rather than Philosophy.

[From a recent letter to C. E. Societies.]

In general the Church of Christ in Japan is making distinct advances every year. People have been growing more and more in earnest as they have seen public morals getting worse, as they have discovered the hollowness and deadness of their old religions, as they have met with the death of children, sorrow, disappointment and all the other means that God uses, to make men think of their own souls and His salvation. So work in Japan in these days is interesting and full of joy.

You may hear and read that there are two trends of thought in the Church, that one party says, "I am a liberal," while another says, "I am conservative," but the rank and file of the Christians do not take in these things. They are happy in their hopes and practical in their faith. Their temptations are not such as puzzle church leaders. The trial of the faith of the average Christian comes from the world, the flesh and the devil. You and we need to pray that their faith fail not. It is a time when people are laying down hostile arms and seeking the Church as a home for their tired souls.

A young official walked with me three hours over a mountain pass. He told me of his hopelessness and desire for peace. There are thousands and millions such (no exaggeration) in Japan. Recently a young student, confused and helpless in the various philosophies which are striving in the educational air in Tokyo, despairing of ever understanding the meaning of the universe and of human life, threw himself into Kegon Falls at Nikko, and he has had a number of imitators since. The philosophies make people pessimists and suicides. Some years ago Education was heralded as the great solution of moral evils. But there came along this year a great scandal in the educational world, wherein a large number of high officials were convicted of bribery. Whereupon the thinking world is saying, "The men who told us education was the cure for all evils are now in jail. Perhaps we had better try Christianity." For two or three decades Christianity has quietly taken contumely and misrepresentation. Now its day of quiet triumph has come.

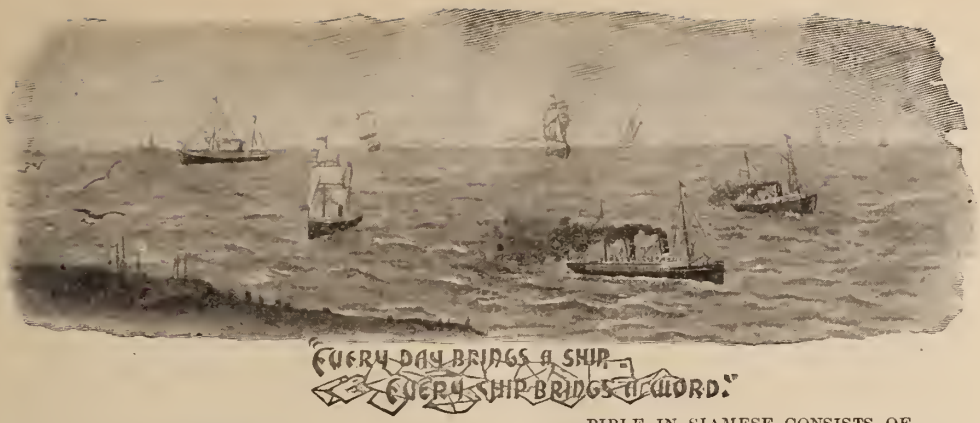
I am not much on statistics; however, I am thankful to report that our churches are in good condition and that the world around them is waking up to the realization of its darkness.

In our north island of the Empire, population is scattered and our problem is how to reach the farmer class in the great river valleys and plains. There are large mining towns, and there are villages of fishermen that girt the coast. We have the greatest hope for the farmers. Our Church has three most hopeful country churches—nothing like the work in Korea, but most hopeful. They are evangelistic, I believe, and when the Christians go out and work, then Japan will be set on fire. This I humbly believe is our best prayer for Japan, that people in the churches work for their neighbors. Our greatest work as missionaries is to get believers to *work.*

Geo. P. Pierson.

A MISSIONARY in Persia writes of a Syrian evangelist, on tour: "He never sat down and waited for people to come to him, but went out and found them before the shops, by the roadside, and sometimes waited in front of a mosque till their meeting was over and met the men as they came out."

AT Kermanshah, Persia, with European management the annual customs income has increased in a few years from 30,000 to 500,000 *tomans.* There are at least two schools, besides that of the mission, where foreign languages are taught. The governor supports a small hospital.



SIAM.

HIGH SCHOOL FLOURISHING IN ITS NEW HOME.

REV. J. A. EAKIN wrote from BANGKOK to his "dear Endeavorers:"

The High School was moved to the new compound in May (1903), and on the first of June the new buildings were formally opened and work begun with an attendance of about seventy students. We have now one hundred and twenty. Our dormitories will accommodate seventy and we have nearly fifty in them. New boys are coming nearly every day, as the reputation of the school spreads through the neighborhood, and it seems plain that by the end of this year our buildings will be full. Meanwhile, the old site at Sumray is not abandoned. We have left two teachers there in charge of a day-school of over fifty, and the tuition fees fully pay all expenses of the school. We are trying

A NEW PLAN WITH SABBATH-SCHOOL

here. We have always had difficulty in getting day scholars to attend Sabbath-school. Parents were rather opposed to it, and usually had some business to keep the boys at home on the Lord's day. When the new scholars began to come to us here, we told them we would give them a holiday on Thursday and a half-holiday on Sunday afternoon. School opens, therefore, on Sunday morning at half-past eight, the same as on other days; but the Bible is the only text-book. Teaching is just as thorough as on week days. At ten o'clock all assemble in one room for a preaching service, after which there is a brief intermission, when light refreshments are served. Afterward, class work goes on till noon. Thus far nearly all the boys in the higher classes attend the Sabbath-school, but many of the smaller ones do not. I suppose we have not yet hit on the best way of teaching them. I have sent for sixty copies of the Bible in English, and mean to try to make our students thoroughly familiar with it. The

BIBLE IN SIAMESE CONSISTS OF

four large volumes royal octavo size, and is too bulky to be easily handled. On this account, Christian Siamese young men who know English pretty well prefer the English Bible. We are greatly pleased with

THE NEW CHURCH.

It is solidly built of brick, English style, with windows and doors pointed at the top, and buttressed walls. The roof is of dark red tiles. The inside is finished in buff and gray. This church will cost about $5,000 gold, and is built and paid for entirely by the Siamese. It was erected near the school, in order that the boys may attend and help the singing. It will seat about two hundred, of whom for the present more than half will be from the school.

THE SCHOOL BUILDINGS

comprise two dormitories with recitation-rooms below, and our dwelling, grouped together in front, while in the rear are dining-rooms and kitchen in two separate buildings, and a large tank for bathing, with other out-buildings. The grounds between are laid out with wide graveled walks. We had no appropriation for putting the grounds in order, and it was suggested that I ask European friends in Bangkok to provide for that. They responded very willingly, and up to this date I have received about 1,800 *ticals*, to be spent in filling and grading the grounds, which are nearly three acres in extent. The whole expense will not be far from 3,000 *ticals*, all of which we expect to raise from friends of the school here. We are greatly encouraged by this token of appreciation of our work.

We have a religious service on Sabbath evening in our own house, designed especially for former students. They sing gospel hymns in English, and the meetings are led by Siamese teachers and Christian students in turn. Sometimes we have quite a large number of the "old boys." Now we feel that we have done *our* utmost, and we want you to help us to wait on the Lord for *His* blessing.

INDIA.

MRS. J. C. R. EWING wrote from LAHORE, October 8:

I had a very pleasant two months in Landour. Woodstock School is certainly in fine condition. Everything is in thorough repair, good furniture, good teachers, and both teachers and pupils are made to feel at home and comfortable by Mrs. Andrews' kindness, sympathy and tact. While I was there, Mr. Reginald Studd was holding services in Mussoorie and came down for meetings in the school. Many of the girls were much helped, and many decided for Christ. Mr. and Mrs. Andrews, both, take the deepest interest in the spiritual welfare of the school.

Last Sabbath there were

TWO MOST INTERESTING BAPTISMS

in our Hindustani church, my husband by request preaching the sermon and baptizing the candidates. These were Mr. M. N. Auditoto and his son. Mr. Auditoto, nineteen years ago, was a pupil in the High School at Allahabad. He was interested in Bible study, but later joined the Brahmo Somaj. He is a widower with one son of seventeen and a daughter. A year ago he brought his son to Forman College and asked if he might live in Kennedy Hall. Dr. Ewing said that it was exclusively for Christians, and if an exception were made in favor of the young man he would have to attend church services. The father said the boy would do so willingly, and so it was arranged. It ended in the boy, now a sophomore in college, asking for baptism. Dr. Ewing said he must write and tell his father, which he did, and Mr. Auditoto came on here and had a week or more of discussion and conversation with his son and with Dr. Ewing. The father also yielded himself to Christ and both were received into the church. Mr. Auditoto has gone back to Allahabad to get his little daughter and place her in a Christian school. This was a cause of great rejoicing to us all.

ADDITIONS TO THE CHURCH.

MRS. F. J. NEWTON wrote from KASOULI:

Since our return to India eight months ago, fifteen have been added to our church in Ferozepore, a larger number than ever before in the same time.

In one instance, a husband, wife and two boys were baptized. Sundar Singh had been an inquirer for years. One day he came to say that he and his wife were ready to be baptized, and he wished it done at his village, so one very hot evening we went to the village, six miles away. After a *bhajan*, a little explanation, reading and prayer, by the [illegible] ary, the pastor administered baptism. There was opportunity for a little talk with the women, and we drove home. These Christians have had to endure persecution, such as being forbidden to draw water from the well.

There is an interest in all directions such as we have never known

IN OUR THIRTY-THREE YEARS' EXPERIENCE,

and how we shall rejoice if we are permitted to see the reaping!

COLOMBIA.

MRS. M. W. GRAHAM wrote from BOGOTÁ, three months ago:

We are living in the Girls' School. We gave up our home outside, so that our rent allowance might go to the two schools. There have been matriculated 206 boys, 30 of them in the boarding department, so we were crowded out of that building. In view of the fact that government opposed the opening of the schools and the priests have preached against us fiercely, it is more than surprising that our school is full to overflowing. It is the Lord's work, and He is taking care of it. Great credit is due the Hon. Charles Burdett Hart, who recently resigned the post of U. S. Minister here, for his vigorous defence of our rights as American citizens. The Government at Washington sustained his position in the matter.

For the present Mrs. Candor is in charge of the Girls' School. The station has asked the Board to appoint a young woman for the school if possible, a

COLLEGE OR NORMAL GRADUATE

with high ideals of teaching and with modern methods. The present is a great opportunity for extending our educational work, as many of the best schools have been closed by government.

The war is over, leaving as war always does a train of evils, the chief of which are high prices, dire poverty, sickness and destitution. For several months last year we had in our own home seven orphans. Before the war closed, we visited some of the political prisoners who were in needy circumstances, and took them supplies of food, clothing and money. When they were liberated some of them came to call on us and seemed grateful for what had been done for them.

You ask when our furlough is due. We wish to leave for home in March, 1904. By that time I shall have been here for more than ten years; Mr. Miles says that no other missionary in Colombia has ever stayed as long. Last year was, on the whole, one of the busiest years I have had in Colombia. We received 687 calls and made 208 visits.

CHINA.

MISS SNODGRASS of TUNGCHOW wrote Oct. 13:

Our inquirers' classes were the most interesting and profitable we have held. One woman, 76 years old, was very anxious to be received into the church, but was prevented by a son who is an opium eater. She has never been absent from the women's meeting except when too feeble to go. Another, 73 years of age, and her two daughters-in-law, were received. She is not able to walk much. We send a chair for her every Wednesday after noon. She sits close to the leader that she may not lose a word. It cannot be long till she enters into the joy of her Master. Another, 59 years old, was received. She lives in the country. One year ago she was most bitter against the gospel. Six women who attended the class were over fifty years. The general outlook is most encouraging.

WE NEED TWO LADIES,

a medical missionary and an evangelist. Women in the country have been greatly neglected.

BRAZIL.

MRS. J. B. KOLB, who last wrote about being wrecked off Bahia, now reports from Florianapolis, Santa Catharina province:

While waiting at Bahia and asking for Divine guidance, a telegram came from Rev. R. F. Lenington, in the name of the South Brazil Mission, inviting us to come over and help in Florianapolis. As soon as we felt in our own minds that it was the Lord's will, we answered in the affirmative. All the way south we were seldom out of sight of land. The scenery was enchanting and kept us in almost perpetual motion, going from one side to the other of the steamer in order not to lose any of the picturesque beauties of shore and islands. We entered several ports. In one of them we met the brethren of one of our churches, who also took us to see the church building, which is a real honor to the cause of Christ. Here a group of women

GATHER EVERY SABBATH

for prayer and reading of the Scriptures. The church has no minister. On the steamer we met a family returning to Florianapolis who gave us many points of interest in reference to our future home. They are a very kind and friendly family and one of the elders of our church is closely related to them. He had been an infidel before accepting Christ.

Since our coming here, Mr. Lenington and Mr. Kolb have parceled out the work between them, the one taking up the more distant points of the field, while the other looks after the nearer by and city work. Mr. Lenington is just in from a long, two months' trip. He visited places in which the pure gospel was announced for the first time. He

FOUND EVERYWHERE A READY MIND

to listen to the message. In one town, a man went from house to house urging the people not to go to hear that *Protestante*, because if they did they would go to hell. Moreover, he said, "and did you ever hear of a *priest being married?*" In this same town, the servants all left the house where Mr. Lenington was being entertained. At first no women, scarcely, would attend the services, but as he was leaving several said to him, "Now we know who you are and what your doctrine is. Come soon again and we will gladly listen to you." All over Brazil, the educated are mostly infidels. Even amongst the common people there is much practical infidelity, because so few know in what they believe. Some will tell you, "I never have confessed, I do not believe in the priests, nor in purgatory, nor in the doctrine of infallibility." Some few say they do not worship the images, but most seem fervent believers in the Virgin Mary and hold her in the highest veneration. Mr. Lenington was impressed with the fact that the

HOLY SPIRIT WAS CONTINUALLY OPENING DOORS

for him, inclining people to let him have halls and theatres in which to hold his services. The people crowded in to hear; one hundred, yes, up to a thousand persons in one place, listening to the preached Word. How earnestly we should pray that the Lord will bless His own Word! The Jesuits are flocking into this land. Yesterday twelve women arrived here. Groups of two and more men are constantly putting in an appearance. Last March a

SCHOOL WAS OPENED HERE

for children of the church. We were able to set apart a convenient room in the building occupied for church services. It was nicely fitted up with desks; the walls ornamented with pictures. There have been fifty-four children enrolled; actual attendance at the close of the first term is forty-nine. It is sweet to hear the children repeat psalms and other parts of the Scriptures, to sing gospel hymns and repeat the simple Catechism, and also to note the progress they are making in all their studies, under the guidance of their teachers, D. Eugenia and D. Ernestina. Our Woman's Society is paying for the tuition of five poor children. Our Sabbath-school has a regular attendance of about sixty. We study the International Lessons.

HOME DEPARTMENT

REX CHRISTUS—Outline Study of China.

CHAPTER II. RELIGIONS OF CHINA.

HINTS TO LEADERS OF STUDY CLASS.

Note.—As far as we can judge, societies and classes using the United Study books generally prefer to divide the chapters into two lessons, or more. Six lessons only, on six chapters, they find too superficial. "Hints" printed last month, on Chapter I, afford sufficient basis for at least two lessons. The following suggestions have equal scope and are purposely presented in advance.

Selected from Leaflets* by T. H. P. Sailer, Ph.D.

Read Psalm XLVI.

Aim of the recitation: To realize China's need of evangelization and the hope of success based upon her response to moral and spiritual appeals. Ask the class to study the chapter not to see how many statements they can memorize, but to gather everything that bears on this Aim.

For Discussion: (1) What are the five best and the five worst points in Confucianism? (2) To what deeper needs,[a] unsupplied by Confucianism, does Buddhism appeal? (3) How does it fail even here? (4) What is the strength and weakness of Taoism?[b]

(Suggest that collateral reading be done on: Nevius' *China and the Chinese*, Chs. III and VI-XII; Gibson's *Mission Problems and Methods in South China*, Chs. III and IV; *The Middle Kingdom*, Vol. II, Ch. XVIII; Douglas' *Confucianism and Taoism*; Henry's *Cross and the Dragon*, Chs. IV-VII; Beach's *Dawn on the Hills of T'ang*, Ch. IV).

(a) Show how Chinese Buddhism has in Kwan Yin a personal divinity who hears and answers prayer; how its doctrine of the western paradise (Chs. XII and XIV of Beal's *Chinese Buddhism*, p. 111 of *Mission Problems and Methods*, pp. 87-89 of *Cross and Dragon*), offers happiness in a future life; how its main problem is that of salvation; how it promises merit and future rewards. Bring out that it came into China as a foreign religion and won its place in spite of two existing native religions, as Christianity must do; that it has an advantage over Christianity in that it is tolerant of other beliefs, has compromised with idolatry and ancestral worship, and appeals to fear and superstition; but that Christianity has the advantage of far richer blessings to offer.

(b) Contrast the lofty speculations of Laotse, and present gross superstition. Show the hold that the mysterious and occult has upon those even who live in the atmosphere of Christianity and modern science, and bring out the utter defencelessness of the Chinese before such superstitions. If a paper has been assigned on "The Hold of Superstition," it may be introduced here:

Topics for Papers: (1) THE RELIGION OF CHINA BEFORE CONFUCIUS, AND HIS RELATION TO IT, Chs. I and III of Legge's *Religions of China*; pp. 42-53 of *Mission Problems and Methods*; pp. 1-24, 65-68, 132-135, 138-139 of *Confucianism and Taoism*; pp. 626-647 of Vol. I, and 194-200, 236-237 of Vol. II, of *Middle Kingdom*.

(2) THE HOLD OF SUPERSTITION, Chs. VIII, XII, XIII, and pp. 125-129 of *China and the Chinese*; Ch. VII and pp. 167-172 of *Cross and Dragon*; pp. 139-151 of Fielde's *A Corner of Cathay*; pp. 187-189, 312-314 of Dennis' *Christian Missions and Social Progress*, Vol. I.

(3) FILIAL PIETY, Ch. XIX of *Chinese Characteristics*; pp. 71-88, 254-258 of *Religions of China*; pp. 118-123, 145-146 of *Confucianism and Taoism*; pp. 536-539 of Vol. I, *Middle Kingdom*.

(4) ANCESTRAL WORSHIP, pp. 130-134 of *China and the Chinese*; pp. 123-133 of *Cross and Dragon*; pp. 81-84 of *Mission Problems and Methods*; pp. 236-239 of Vol. II, *Middle Kingdom*; article "Filial Piety" in Ball's *Things Chinese*.

* Two sets for leaders, see WOMAN'S WORK, November.

THE RIGHT USE OF AN OUTLINE STUDY OF MISSIONS.

REV. ARTHUR H. SMITH, D.D.

It is an unhappy fact that one of the leading characteristics of our American people is their talent for intelligent ignorance upon a great variety and range of subjects. The universal diffusion of what is often miscalled "intelligence" is such that everybody knows a little about everything under the sun; so that while his mind is filled with little jackstraws of knowledge on a multitude of topics, yet upon very few of them is he perhaps prepared to give lucid and illuminating explanations. Superficiality is the vice of our land and of our age. It comes from telegrams, universal and all pervading, and from that haste which makes it impossible to spend time to go into anything at length.

To those who wish to get an idea of who a certain people are, what they are, and where they are, it is to be recommended (1) that one always read with a good map at hand. Mr. Beach's *Geography and Atlas of Protestant Missions* is so much the best that one might as well say, Have that always at one's elbow. (2) By no means confine yourself to the book, which at its best is only an "outline" and full of gaps which you must fill from elsewhere. A "textbook" committed to memory is of no value for a real knowledge of missions, no matter how wide the scope. (3) Do not try to get hold of everything, especially everything at once. Every one has a taste of his own and this will in-

dicate what can be taken up, and so one's mind can work along the line of least resistance. With the incomparable variety and interest in the various mission fields, if the really earnest reader does not become an earnest student, it must be his own fault. (4) Everything becomes interesting when one knows enough about it. Why are we so ready to read letters and books about lands in which we have spent some time in traveling? Because associations, comparisons, contrasts, all come to our aid to quicken intellectual apprehension and retention. It is not otherwise with missions. The things that we know most about are the ones in regard to which it is easy to enlarge our knowledge. Lastly, let us mention that every one who seriously sets himself—or herself—to learn about missions is under a new and added obligation to pray for them. Praying will still further expand our sympathies until, as in the wide areas presented by the blessed and semi-inspired Woman's Board *Prayer Calendars*, almost the whole earth is brought to our notice, and our petitions are for all mankind.

From a wide circle of interested students of the greatness of the field, and what God has done and is doing, great results ought to be expected. In an age when men spend their lives on microscopic atoms, when men get themselves carried into the interior of Africa to learn the language of baboons, surely we can spend a little time in fitting ourselves the better to pray the prayer, "Thy Kingdom come," and the better to help to make it come.

P'ang Chuang, Shantung, China, Aug. 5, 1903.

A QUIZ MEETING.

The ladies of the missionary society in Oskaloosa, Ia., at the November meeting had a Magazine Quiz. Sample copies of Woman's Work and *Home Mission Monthly* were distributed. Four articles were marked in each magazine, asking that they be carefully read. From these eight articles, fifty questions were selected, numbered and arranged in the form of a chrysanthemum. As the numbers were called, the petals were plucked and the questions answered. The meeting was pronounced one of the best that we ever had, and we received several new subscriptions for the magazines. I commend the plan to others.

Amanda E. Rodgers,
Sec. of Literature.

SUGGESTION CORNER.

From Geneva, N. Y.:

"I find that the little book *Early Missions* fills in beautifully with Barnes, Scudder and *Via Christi*. I have always been a great reader, but at present I find time to read only 'Missions' but I find, also, that this subject covers nearly every other line of reading and information."

From Geneva, N. Y.:

"There is one fault I have to find with the mission work of our beloved Church, that is: there is such a mass of information to be gone through before one can find the very simple things which are fundamental and are needed by beginners. Has our Church other missions than the Gaboon and Kamerun ones?"

The last question, as well as the others contained in our correspondent's letter, above, may be answered by two of Dr. Halsey's leaflets on "Africa" or by the *Historical Sketch*. That is not a "mass of information" is it?

From Washington, D. C.:

"Our meeting kept every one on a strain of attention. It was the final meeting of the Woman's Society of the season, when all other societies of the church are our guests, make reports, and take luncheon. There is generally a large attendance, attracted by the—well,—*not* by the reports. Heretofore that little hum of restlessness which makes itself felt and heard pervaded it. So our tactful, and ingenious power behind the Society resolved to change things a bit. Mrs. R—— (I hardly need to mention the name) evolved the idea of an object lesson with maps—a map of the U. S. in detail and of N. and S. America, Europe, Asia and Africa. She gave a sketch of the organization of dif-

ferent Boards, their auxiliaries, etc., and had her assistant start us off by placing the national colors in a rosette on Washington City, the same on Philadelphia and New York. She began with Little Light Bearers Band, selecting baby blue for their color. Their president came forward, stating the success of their work and to what field their money went, and the assistant put a baby blue rosette on the 'field.' Then the Mission Band, and as their president gave the report, rosettes (I forget their color) went up upon Asheville, Syria, India and Arizona. The Girls' Guild, pale pink, 'because its members were in the soft blush of maidenhood,' and pink rosettes went up in India, Alaska, etc. The Young Woman's Guild were 'a deeper rose,' so rose rosettes went up in Korea, Douglas Island, etc. Sapphire blue for the Christian Endeavorers, 'because they are faithful and true.' At the end of the exercise the assistant remarked that 'we could say, as England of her possessions, the sun never sets on our work.' We had only to look at the maps to see it all.

"The attention, as I said, was strained. Not even the tantalizing odor of coffee distracted our thoughts. It was a dull meeting turned into one of the most successful I ever saw, and yet in no sense a 'one-person occasion.'"

NEW BOOKS.—(Fleming H. Revell Company.) *The New Era in the Philippines.* Arthur J. Brown. Ill'd. 314 pp. $1.25. Will be further noticed at a future date.

A Miracle of African Missions. John Bell. Interesting story of a Congo Christian.

Child Life in Many Lands. Edited by H. Clay Trumbull, D.D. Ill'd, 215 pp. $1.00. Twenty-four sketches, some of which appeared in the *Sunday School Times.*

India and Daily Life in Bengal. Rev. Z. F. Griffin, B.D. (Morning Star Publishing House, Boston.) Ill'd. $1.00. Unpretentious but illuminating, especially in Chapters IX, "Characteristics" of the People, and XI, "A Glance at Hinduism."

The Shining Land. (Zenana Missionary Society, 27 Chancery Lane, London, W. C.) One shilling. An unaffected sketch of missionary work in Ceylon, written by two English missionaries.

SINCE LAST MONTH.

ARRIVALS:

November 18, 1903.—At New York, Miss Mary J. Thomson, from the West India Mission., Address, Elora, Ontario, Canada.

December 14.—At New York, Rev. and Mrs. Chas. M. Spining and two children, from the Chili Mission. Address, Chicago.

DEPARTURES:

November 18.—From San Francisco, Rev. Wm. P. Chalfant, returning with four sons to Shantung, China.
Miss Mary Chalfant Moore, to join the East Shantung Mission.

November 26.—From Phila., Miss Amanda M. Jefferson, returning to Ratnagiri, W. India.
Miss Sybel G. Brown, to join the West India Mission.
Rev. and Mrs. Elmer E. Fife, to join the Punjab Mission.

November 28.—From Phila., Rev. and Mrs. E. A. Enders, to join the Furrukhabad Mission.
Miss Florence E. Smith, formerly of Colombia Mission, to join the Chili Mission.

December 12.—From San Francisco, Rev. Frank P. Gilman, returning to Hainan, and Mrs. Gilman, formerly of the Canton Mission.

MARRIAGE:

November 26.—At Amsterdam, N. Y., by Rev. Henry E. McEwen, D.D., Mrs. Wellington White to Rev. Frank P. Gilman of Hainan.

TO THE AUXILIARIES.

[FOR ADDRESS OF EACH HEADQUARTERS AND LIST OF OFFICERS SEE THIRD PAGE OF COVER.]

From Philadelphia.

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of the month at 10.30 o'clock. Prayer meeting third Tuesday, at 11 o'clock. Cordial invitation extended to each meeting.

January. Prayer Union.—*That God's Spirit may illuminate His Word wherever read or taught.*

WEEK OF PRAYER.—Meetings will be held in the small auditorium from Tuesday, Jan. 5, to Friday, 8, inclusive, each beginning at 3 o'clock. Programmes, containing names of leaders and lists of subjects, may be obtained at headquarters. Let all who can, come and in united prayer plead for an outpouring of the Spirit upon workers at home and upon missionaries and their helpers throughout the world.

As Field Secretary for our Society, Mrs. John Gillespie has this fall visited Kittanning and Washington City Presbyterial Societies. The tour through Kittanning in October was most successful, and in Washington a finish was made to the tour commenced there in the spring Mrs. Gillespie plans to spend the winter in Elizabeth, N. J , and societies wishing to secure her services may address her there.

MISS MARY CHALFANT MOORE, recently appointed to China, and Miss Florence E. Smith to Chili, both outward bound to their respective fields, are added to our own missionary

household, for whom earnest prayers are solicited.

LEADERS of Bands and Juniors may confidently expect *China for Juniors* to be ready by January; price, 10 cts. This illustrated additional help for the study of *Rex Christus* will make the way very plain for the young people. To give variety to missionary meetings, use the *Twenty Questions Series*, 4 cts., by which you will be sure of always getting the very latest information. For opening services of the January praise meeting we recommend *The King of the Kingdom* or *Service of Praise*, each 10 cts per dozen, 50 cts. per 100 For Children's Band meeting, or the long winter evening, there is the *Zigzag Missionary Game*, 25 cts., which will carry the players through the whole circle of our mission stations and every leader will find in the *Handbook for Foreign Missionary Workers* (8 cts.) a store of facts and principles which will repay many hours of real study.

THERE may be no need of the date of a missionary meeting being forgotten if you will own one of the small calendars for 1904, 5 cts., on which you can mark through each month the day of your meeting.

Via Christi, Lux Christi, Rex Christus—each 30 cts. paper, 50 cts. cloth—and all helps connected with the study classes, are always on sale. *Year Book of Prayer, 1904*, 10 cts.

THE "Little Workers for Jesus" of Mauch Chunk, Pa., have just celebrated their silver anniversary. It is seldom that such a record as theirs can be given. Two of their members are on the foreign field, and several young men graduates of the Band are holding positions of large responsibility. Faithfulness and fidelity to all the interests of its own church and to the parent society have won for the Band a very loving place in the hearts of many friends.

VERY encouraging news: A second one of our Y. P. S. C. E., this time in Ohio, has pledged the support of its own missionary.

Any copies of our last Annual Report (1903) that are not in use would be gladly received at headquarters, as the edition is exhausted.

From Chicago.

Meetings at Room 48, Le Moyne Block, 40 E. Randolph Street, every Friday at 10 A.M. Visitors welcome.

REPORTS received from synodical meetings show that there is a fresh impetus for energetic effort. The new work has been undertaken with genuine enthusiasm, and there seems little doubt that money will come in promptly for the outfits and traveling expenses of our twenty-three missionaries. Some of them are on furlough and others new missionaries.

THIS is the month when we begin using the *Year Book for 1904* (10 cts.). Let all who have not already copies send for them immediately. How can any missionary worker do without it? She needs to know day by day those at the front by name, when they went out, where located, and the work each one is doing. They are our substitutes, to think of and pray for. Our auxiliaries are not supplying themselves as promptly as they should. How can the members be interested when they have only a general knowledge, not even the name or station of more than one or two of the missionaries? Get the *Year Book* and so become acquainted with the workers; that and WOMAN'S WORK are absolute necessities. As well might a carpenter do without his tools as any worker for missions without these two. Use them constantly and the hoped-for $100,000 from our Northwest would be assured. How about this advance? Has *your* society made its proportional advance? If not, do not wait another day but go to work.

The calls for more missionaries have never been so urgent, the needs so pressing. Think of India alone calling for 9,000 missionaries in order that there may be one to each 50,000 people. Our Presbyterian contingent must be found, and the funds to send them out. From every country come urgent calls. We must all bestir ourselves. Do not pass this by, but let each do her part, both in getting people interested and in raising funds.

LET our auxiliaries remember to send to *their own headquarters* for literature, thus saving time, trouble and expense. We have purchased *Her Offering, or Praying Nancy*, 1 ct. each, 8 cts. per dozen. When sending for a single leaflet, remember to inclose postage.

A MISSIONARY mother, Mrs. Martha Candler Murray, of Peoria, Ill., mother of Rev. John Murray of China, has gone to her coronation.

With rare strength of character, unusual personal and mental gifts and resources, a devout spirit, genial nature, quaint humor, loving heart, broad sympathies and steadfast purpose, she wrought her life work and then, but lightly touched by Time,

> The radiant crown and kingdom won,
> She fell asleep when the day was done.

J. H. J.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

A FEW contributions received since Nov. 1, although too late to be included in the Summer Offering, will still be applied to medical missions.

IN the adjustment following the recent troubles in China, the girls' school under the care of Miss Grace Newton has been reopened at Paotingfu, as the American Board has a similar one at Peking.

IN a letter dated Oct. 24, just received, Miss Annie Montgomery writes from Persia: "Tomorrow I shall attain my majority in Hamadan. What a short twenty-one years?" All who know her will testify they have been years filled with loving service.

AN excellent study course was arranged for the S. C. E. of Otsego and St. Lawrence Presbyteries by the Presbyterial Young People's Secretaries The course took up a complete outline of the life and work of the missionary supported by these societies, Rev. K. C. Chatterjee. Otsego's Secretary reports nine societies having taken the course, and St. Lawrence, fifteen. The plan is recommended to other presbyteries.

WE welcome the new C. E. Secretaries for Brooklyn and Syracuse Presbyteries, and Young People's Secretaries for North River and Louisville Presbyteries.

STUDY classes are reported by many of the Young People's Secretaries. This is encouraging, and as a result of these classes we are expecting a number of leaders for children's societies, so that in time the great demand for leaders will be supplied.

AT the farewell meeting on Nov. 27 we had the pleasure of meeting Miss Amanda T. Jefferson, returning to India after her furlough, and Miss Sybel Brown, the first woman appointed to give manual training to the boys and girls in India. Miss Brown has been giving this instruction in the Boston public schools, and we are glad to adopt her as our missionary.

Children and Mission Bands, a new leaflet by Miss C. T. Davison, is very attractive, very suggestive, practical and practicable. Though prepared especially for Band leaders, its bright and helpful ideas will be appreciated by presidents of older societies as well. Price, 5 cents.

MANY societies are expecting to form classes for missions study in the lull which will follow the holidays. Text-books, maps and pictures for such study may be obtained from our Literature Room, No. 818.

THE new book, *China for Juniors*, for children's meetings, containing plans and material for a year's study, will be ready in January. Price, 10 cts.

WE call attention to *Uncle Donald's Queer Feelings*, a new story on giving (3 cts. each, 30 cts per dozen); *Thanksgiving*, a slip to inclose with invitations to praise meetings (1 ct. each, 10 cts. per dozen), and, once more, to the *Year Book of Prayer for 1904*.

From Northern New York.

To the Woman's Presbyterian Foreign Missionary Society of Northern New York.

DEAR CO-WORKERS: The air is still full of the echoes of the sweet, glad song,

> "Hark! the herald angels sing
> Glory to the new-born King!"

The music still vibrates, but there is a minor tone in it all for each one of us, dear co-workers, if, during the year which has gone, we have failed to make known the message of the King's advent to those who are near and to those afar off—to those to whom the coming of the King has meant nothing and to whom it should mean everything.

To one and all of our constituency I wish a "Happy New Year."

Happiness is something that happens. May I stir up your pure minds, by way of remembrance, and urge upon you, as I press the thought home to myself, that the new year, the year 1904, should be and must be a year of enlargement within the bounds of Northern New York. We *must* broaden our lines and strengthen our stakes. Let us cause it "to happen," by prayer and effort, that more money goes into our treasury, that our meetings are more zealously maintained, that missions mean more than an annual contribution and a passing thought. There will come from these "happenings" the happiness of a Saviour found, to many who know Him not. To those who claim to be God's children will come the happiness which ever follows the rendering of loving, dutiful service, for His sake and in the name of Him who, now the ascended King, once left His home and died to make us and the nations free.

With cordial greetings, faithfully yours,

(Mrs. G. C.) *C. B. G. Yeisley.*

HUDSON, N. Y., January, 1904.

From St. Louis.

Meetings the first and third Tuesdays of each month at Room 21, 1516 Locust St., St. Louis, Mo. Missionary literature for sale at the above number. Visitors always cordially welcome.

THE Rooms at 1516 Locust St. have been signally honored twice this month, first by a visit from Mr. W. P. Chalfant and again by Dr. Jessup of Syria, Mr. Coan of Persia, Mr. Velte of India, Dr. Bradt of Wichita, and Dr. Halsey, Secretary of the Assembly's Board.

Mr. Chalfant, whose wife, Lulu Boyd Chalfant, was a missionary under the Board of the Southwest for years, is now on his way back to China with his four motherless boys. We were thankful to know that the dear Heavenly Father seems to have opened a way for the children to be well taken care of. The two older boys are to be placed in the China Inland Mission School at Chefoo, and a cousin of Mr. Chalfant's, a charming young lady, going out with him will have care of the two younger ones, while doing her appointed missionary work among the Chinese little folks of kindergarten age. We were strongly reminded of four other children at Fairfield, Iowa, whose father and mother, trusting divine Providence to care for and watch over them, bravely went off to do God's work in far Siam. Let us remember all these little ones before the Throne of Grace, praying that God may guard them from all evil, physical and spiritual.

Dr. Chalfant told us of our new Ichowfu Hospital site, he having lived at one time in the very house in which Dr. Fleming has been, and he gave us greater incentive, if such were needed, by relating at length the great and pressing necessity for such an institution. It was Mrs. Chalfant's dearest wish that such a hospital might be built, and she worked, and prayed, and talked for it. We hope God, in her new and blessed Home, will let her know of the fulfillment of her desire.

THE other visit, from five such able and representative men, was due to a methodical campaign for awakening foreign mission spirit in the churches of St. Louis Presbytery. Stirring addresses were made in all the larger churches, and every society had an opportunity to hear one or more of the speakers. Mr. Coan of Urumia produced perhaps the deepest impression, by his tender and moving presentation of the deplorable lot of women in Mohammedan countries. We are told that we may expect to have Mr. Coan with us next spring at Annual Meeting in Kansas City.

IN Mrs. H. W. Prentis' removal to New York City, the Board in St. Louis has lost a most

valuable worker. Mrs. Prentis' judgment is sound and clear, her spirituality of the highest order, and her heart warm and tender. We feel that, while she is gone from us, she still belongs and always will belong to us, and that we have in the counsels at headquarters an able and loyal representative. God bless her wherever she may go!

From San Francisco.

Public meeting at 920 Sacramento Street the first Monday in each month at 10.30 A. M. and 1.15 P. M. All are invited. Executive Committee, third Monday.

THE *Year Book of Prayer for Foreign Missions for 1904* is being circulated and increases in interest each year. The "introduction," written by Mrs. Charles Cuthbert Hall, who has just returned from an extensive world tour, should be read by every one.

THOSE who wish to learn how to pronounce the difficult names in Asiatic countries should study the index in the *Year Book.*

CHRISTIAN ENDEAVOR Societies will be surprised to learn that there are 15,865 C. E. Societies in foreign lands. See *Year Book of Prayer for 1904.*

AT a church missionary meeting in November, the president used the *Year Book of Prayer* for her text-book during the first half of the meeting, calling for a chain of prayer to be offered for Korea, especially for those who have gone from California. The last half of the hour was devoted to *Lux Christi.*

THE *Year Book of Prayer* gives a list of topics for prayer in January. (Read in *Lux Christi* the origin of the Week of Prayer.) Our churches almost forget the commission, received from the Lord Jesus Christ, "Go ye into all the world and preach the gospel to every creature." In churches that do not observe the Week of Prayer the lack might be supplied by the woman's societies using the list given in the *Year Book,* as follows:

Jan. 1, For an outpouring of the Spirit; 2, For the unnumbered millions who have never heard of Christ; 3, For governments and those in authority; 4, The Native Church; 5, Board of Foreign Missions; 6, Our Seven Woman's Boards; 7, The Presbyterian Church in U. S. A.; 8, Young people; 9, For all who are in the ministry or in preparation for it, that the cause of Foreign Missions may be to them important and sacred, and that they may speak of it constantly to their people.

SOCIETIES are recommended to ask their Secretaries of Literature for literature for January. New tracts are published every month. Our new catalogue will be helpful to those who desire a wide variety of subjects, ably treated. Send to Mrs. H. B. Pinney, 765 First Ave., San Francisco, Cal.

From Portland, Oregon.

Meetings on the first and third Tuesdays of each month at the First Presbyterian Church. Visitors welcome.

THE report of another successful Missionary Institute, or Conference, comes from Seattle. The sessions continued through one day and evening, and were very helpful to all who availed themselves of the opportunity to attend. These institutes need not be confined to the cities, but can be just as successfully carried out in smaller places by the societies of different denominations uniting and giving their best efforts.

PLEDGE cards for the use of all wishing to contribute to foreign missionary work through the auxiliary have been prepared by the Board; also envelopes for the regular monthly contributions. These cards and envelopes can be obtained at moderate cost by all societies desiring them by applying to the Depositary, Mrs. E. C. Protzman, 15 Park St., North Portland. We hope they will come into general use in our societies, for many a coin which might otherwise be diverted to another use will find its way into the mission treasury through these mute but effective reminders.

WE are in the last quarter of our fiscal year. The remaining weeks will pass rapidly, and we must see to it that our funds are all gathered in, that there be no deficit to be reported at our Annual Meeting.

NEW AUXILIARIES AND BANDS.

KANSAS.

Ellinwood.
Fairplay.
Hays City.
Liberal.
Lockwood.

NEW JERSEY.

South Orange, Trinity Ch., Bd.
" Jr. Guild.
Woodstown, Workers for Jesus.

OKLAHOMA.

Oklahoma City.

PENNSYLVANIA.

Berwyn, Boys' Bd.
Oxford, Y. W. Mission Branch.
Wyalusing, Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from Nov. 1, 1903.

[PRESBYTERIES IN SMALL CAPITALS.] * Thank Offering.

CHILLICOTHE.—Bloomingburg, 23; Bourneville, 10.85; Chillicothe, 1st, 75, C.E., 6.26; 3d, 5 03, C.E., 1.25; Concord, 7.15; Frankford, 12; Greenfield, 37.50, Snowflakes, 4; Hillsboro, 37 25, C.E., 10, Sycamore Valley Aux., 7.50; McArthur, C.E., 1; Marshall, 3; Mt. Pleasant, 15; North Fork, 13; Pisgah, 10; Salem, 20, C.E., 11; Washington C. H., 21.49; Wilkesville, 10, C.E., 1; Wilmington, 13, $355.28

CINCINNATI.—Cincinnati, 1st, 25, Lights for Darkness, 6.25, C.E., 3; 2d, 44.40; 3d, 33.30, C.E., 21; 6th, 3; 7th, 26.88; Knox, 4; Mohawk, 23.85; Mt. Auburn, 25, C.E., 9.01, C.E. Jr., 1.30; Walnut Hills, 100, Humphrey Bd., 10.50; Cleves and Berea, 10; College Hill, 18; Glendale, 10; Linwood, 9; Montgomery, 3, C.E., 3; Norwood, 12.50; Pleasant Ridge, 11.26; Pleasant Run, 19; Williamsburg, 4; Wyoming, 32 35, 468.60

CLARION.—Academia, C.E., 5; Edenburg, 8.42; Johnsonburg, C.E., 4.75; Leatherwood, 31.83; Penfield, 5; Punxsutawney, 14.45; Sugar Hill, 4.92; Wilcox, C.E. Jr., 2.58, 76.95

COLUMBUS.—Columbus, 1st, 10.60; Broad St., 25; Central, 33.33, Y.L.S., 20, A Lady, 30, Y.P.S., 18.38; Olivet, 9.66; St. Clair Ave., 5, C.E., 5.60; West Broad St., 2.50; Lancaster, 15; Mt. Sterling, 3.90; Plain City, 7; Westerville, 4, C.E., 5, 195.17

EAST FLORIDA.—Candler, C.E., 1.00

HOLSTON.—Johnson City, 7.75; Mt. Bethel, 2.37, Children's Bd., 2.52, C.E., 5.75, 18.39

HUNTINGDON.—Newton Hamilton, C.E., 4 00

KITTANNING.—Apollo, 30.20, Hopeful Bd., 7.02, Faithful Workers, 38 cts.; Black Lick, 7; Cherry Tree, 4.50; Currie's Run, C.E., 17.50; East Union, 6; Ebenezer, 7.25; Elder's Ridge, 11.40; Glen Campbell, 5.40; Homer City, 6 13; Indiana, 87.11, C.E. Jr., 2.50; Kittanning, 1st, 228.45; Marion, 5.27; Mechanicsburg, 5.14; Rockbridge, 3.58; Saltsburg, 28.25, C.E. Jr., 5; Slate Lick, 6.25; Washington, 6.60; West Lebanon, 8.06, 488.99

MAUMEE.—Bowling Green, 24.25; Defiance, 9.70, C.E., 25;

Delta, 6.94; Eagle Creek, 4.85; Hicksville, C.E., 4.85; Napoleon, 6.55, C.E., 1.94; North Baltimore, 5; Pemberville, 6.79, C.E., 15; Rudolph, C.E., 97 cts; Toledo, 1st, 13; 3d, 13, C.E., 10; 5th, 11, C.E., 2; Collingwood Ave., 26.94; Westminster, C.E., 46.32; West Bethesda, 4.85; West Unity, 6, 240.95

MORRIS AND ORANGE.—So. Orange, 1st, C.E., 50.00

NEWTON.—Andover, 3; Belvidere, 1st, 24; Blairstown, 1st, 7.50; Branchville, C.E. Jr., 5; Hackettstown, 9.50; Newton, 25.15; Oxford, 1st, 14. Old Oxford Bd., 25; 2d, 2.25; Stewartsville, 12.50, C.E., 2.34; Stillwater, 5.53; Wantage, 1st, 2, 137.77

PHILADELPHIA.—A Lady, 100.00

WESTMINSTER.—Bellevue, *9; Centre, *26; Chanceford, *11; Chestnut Level (*10.16), 30.16, C.E., 1; Columbia, *20; Hopewell, *12.75; Lancaster, 1st, *20, C.E., *5; Leacock (*14), 28; Little Britain (*32), 44.50, C.E., 105; Marietta (*10), 38.50; New Harmony, *15, C.E., *3; Pine Grove, *6; Slate Ridge (*10), 21, C.E., *4; Slateville, *10.70; Stewartstown (*14), 50.26; Union (Colerain), (*15.50), 48.50, C.E., *8; Wrightsville (*7), 15.50, C.E., *5; York, 1st, *80; Calvary (*5), 14.50, L.L.B., 3; Westminster (*5), 58.70, C.E. Jr. (Little Girls), *1, 695.07

MISCELLANEOUS.—A Lady and Gentlemen, Tolono, Ill., 270; "G.," Phila., 10; Interest, 19; A Lady, Warren, Pa., 5,000, 5,299.00

Total for November, 1903, $8,131.17
Total since May 1, 1903, 37,924.66

(MISS) ELIZABETH H. ELDRIDGE, *Treas.*,
501 Witherspoon Building, Philadelphia.

Nov. 30, 1903.

Columbia Aux., Westminster Pby., sent a box containing 26 dolls, valued at $15, to Miss A. A. Brown, Kodoli, India.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to Nov. 20, 1903.

BLOOMINGTON.—Cooksville, C.E., $2.50

CHICAGO.—Chicago Heights, Miss McEldowney's Chinese Cl., 15.83, C.E., 5; Anon., 9; Bethlehem Chapel, C.E., 5; Brighton Pk., C.E., 1, Jr. C.E., 1; Christ Ch., 5; Crerar Chapel, 3; 1st, 71.35; 2d, 29.50; 3d, 150; 6th, 13; Edgewater, 6; 8th, 25; Englewood, 1st, 15, C.E., 20; 41st St. Ch., 27, C.E., 100; Hyde Pk., 40; Woodlawn, 51.08; Coal City, 10; Evanston, 2d, C.E., 12.50; Highland Pk., 22.25; Kankakee, 16; Maywood, 4.50; Peotone, 13; Riverside, 10; Waukegan, 13, 744.01

COUNCIL BLUFFS.—Audubon, Jr. C.E., 5.00

FREEPORT.—Cedarville, Y.P.S., 3.50; Galena, South Ch., 15.50; Polo, 4.25; Rockford, 1st, C.E., 50; Westm'r Ch., 11.50, 84.95

GREAT FALLS.—Great Falls, Miss Gara Gilchrist, 25.00

HASTINGS.—Bethel, C.E., 10.00

IOWA CITY.—West Liberty, C.E., 5; Wilton Junction, C.E., 10, 15.00

KALAMAZOO.—Kalamazoo, North Ch., 5.00

KEARNEY.—Sutherland, Jr. C.E., 1.50

MADISON.—Janesville, C.E., 4.00

MATTOON.—Arcola, 6; Ashmore, 5.50; Kansas, 4.55; Morrisonville, 1.95; Pana, 35, Mrs. Annie Fraser Puterbaugh, 15; Paris, 44; Shelbyville, 25; Taylorville, 15; Tower Hill, 2.50; Tuscola, 5; Vandalia, 6.25, 165.75

MOUSE RIVER.—Bottineau, C.E., 10.00

OTTAWA.—Mendota, 39, Baby Bd., 1; Aux Sable Grove, 6.50; Ottawa, 5; Waterman, 6, 57.50

NIOBRARA.—Oakdale, Mrs. T. W. Stratton, 1.00

PEMBINA.—Inkster, C.E., 5; Minto, C.E., 15; Tyner, C.E., 10, 30.00

SAGINAW.—Alma, 12.12, College Y.M.C.A., 21.34, Y.W.C.A., 20.85; Bay City, 1st, 3.23; Saginaw, Warren Ave. Ch., 6; W. Bay City, Westm'r Ch., 25, 88.54

ST. PAUL.—Hastings, Busy Bees, 14; Red Wing, 28; St. Paul, Central Ch., 45.10; Dayton Ave. Ch., Jr. C.E., 5; House of Hope Ch., 41.50; St. Paul Pk., 3; Stillwater, Allbright Bd., 6.25, 145.85

UTAH.—Hyrum, 3.50; Logan, 2; Salt Lake, 1st, 43.33, 48.83

WATERLOO.—Ackley, Jr. C.E., 2; Cedar Falls, C.E., 10; Clarksville, C.E., 1.95; Eden, German Ch., 10; Grundy Center, C.E., 10.50; Unity Ch., C.E., 3.45, 37.90

WINONA.—Albert Lea, 10; Chatfield, 9; Fremont, 6; Kasson, C.E., 10; Rochester, 10, C.E., 20; Winona, 8, 73.00

MISCELLANEOUS.—Anna H. Ankeney, 5.00

Total for month, $1,560.33
Total receipts since April 20, 25,649.00

MRS. C. B. FARWELL, *Treas.*,
Room 48, Le Moyne Block, 40 East Randolph St.

CHICAGO, Nov. 20, 1903.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for Nov., 1903.

* Indicates Praise Offerings.

BINGHAMTON.—Afton, 1.50; Bainbridge, C.E., 25; Binghamton, North, 5; Conklin, C.E., 5; Cortland, 22.54; Union, 8.50; Waverly, 22, $89.54

BROOKLYN.—Brooklyn, Bedford, 5; Bethany, 5.83; Bay Ridge, 8.25; Central, 51; Classon Ave., 216.35; Duryea, 13.50, C.E., 13; 5th German, C.E., 10; 1st, 23.65; City Park Branch, 9.08. Cheerful Givers, 8, C.E., 4.32; Greene Ave., 8.42; Lafayette Ave., 54.45; Mem'l, 27.31; Prospect Heights, 9.56; Ross St., 7; 2d, 7.50; South 3d St., 100.06, Y.L. Cir., 36.66, C.E., 25; Throop Ave., Girls' Bd., 2.50, C.E., 100; Westm'r, 7.38, Y.L. Guild, 15; West New Brighton, Calvary, 13.53. 782.35

BUFFALO.—Buffalo, Calvary, 51; Lafayette Ave., 17.75; North, 41; Park, 12; West Ave., C.E., 26; Clarence, 2.50; Lancaster, 5, C.E., 5; Portville, 15, 175.25

CAYUGA.—Auburn, Calvary, 8.49; Central, 30; Cato, 1.70; Dryden, 10; Port Byron, 10, 60.19

HUDSON.—Bardonia, German, C.E., 2.50; Chester, Jr. C.E., 5; Goshen, Y.L.S., 18; Hopewell Ch., C.E., 21; Monroe, 14; Otisville, 2; Ridgebury, C.E., 7.50; South Centreville, C.E., 3, 73.00

LOUISVILLE, KY.—Hopkinsville, 9, C.E., 10; Louisville, Covenant, 5; Immanuel, 5; Warren Mem'l, Y.L.G., Mrs. Culbertson, 100; Owensboro, 12; Pewee Valley, 4, 145.00

LYONS.—Fairville, C.E., 3; Lyons, 26.60; Ontario Centre, C.E., 2, Jr. C.E., 5; Red Creek, 2.23; Wolcott, 1st, 9, 47.83

MORRIS AND ORANGE, N. J.—Morristown, South St., 156.25

NASSAU.—Elmhurst, 5, Y.L.S., 5; Hempstead, 25, Y.L.S., 2.10; Huntington, Central, 30, C.E., 11; Islip, 6.25; Oyster Bay, 10; Smithtown Branch, C.E., 15, 109.35

NEW YORK.—New York, Central, 5; Church of the Puritans, 25; 1st Union, 15; 4th, 10, C.E., 240; Harlem, 25; Madison Ave., 24.50, *19.25; Mt. Washington, 36.75; Scotch, C.E., 10; University Place, Evening Branch, 53.22; West End, 6.60, C.E., 100; Olivet, 10, 670.32

OTSEGO.—Cooperstown, 12.50, Bethlehem Star Bd., 5; Elk Creek, Union, C.E., 31, 48.50

ROCHESTER.—Caledonia, C.E., 15; Fowlerville, 7.15; Gates, C.E., 4.23; Geneseo, Jane Ward Soc., 25; Ogden, 13.35; Pittsford, 8.40; Rochester, Brick, 25; Mem'l, 15, King's Messengers, 23; North, C.E., 12; Tuscarora, 1.73, 144.86

SYRACUSE.—Baldwinsville, 16.50; Chittenango, 5; Hannibal, C.E., 1; Mexico, 9; Oswego, 1st, 7.50; Syracuse, 1st, 11.66; South, C.E., 12.50, 63.16

TRANSYLVANIA, KY.—Bradfordsville, 6; Danville, 2d, 110.45; Ebenezer, C.E., 6.18, 122.63

UTICA.—Boonville, 90, S.S., 10; Camden, 10.05; Clinton, 56.25, C.E., 5; Ilion, C.E., 10, Jr. C.E., 6; Knoxboro, 5.50; New Hartford, 10; New York Mills, 66.41, Gleeful Givers, 4.20; Oneida Castle, 10, Girls' Guild, 3, Bd., 1; Oriskany, 18; Rome, 88.20, C.E., 20; Sauquoit, 17; South Trenton, 14; Utica, Bethany, 100; 1st, 268.80, Do Good Bd., 12.12, Boys' Bd., 5, Girls' Guild, 5, Home Dept. S.S., 25, Senior S.S., 25, Primary S.S., 10, Mr. Wm. Griffith, 50, Rev. L. B. Groves, 25; Westm'r, 154.74, Fisher Bd., 15, S.S., 35; Verona, 30.50; Westernville, 10, C.E., 15, Jr. C.E., 5; Whitesboro, 10, Do Good Bd., 10; Miss C. Gridley, 25, 1,280.77

WESTCHESTER.—Greenwich, Ct., 40; Hartford, Ct., 10; Mt. Vernon, Bd., 15; Peekskill, 1st and 2d, 40; Stamford, Ct., 10; Yonkers, Dayspring, 10; 1st, 35, 160.00

MISCELLANEOUS.—Coll. at Prayer-meeting, 25.26; Eustis, Fla., 15, 40.26

Total, $4,169.26
Total since April 1, 35,953.14

HENRIETTA W. HUBBARD, *Treas.*,
156 Fifth Ave., New York City.

Omitted in October Receipts—Mrs. J. C. Dorland, Hot Springs, N. C., $5.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the month ending Nov. 24, 1903.

EMPORIA.—Peabody, 2, C.E., 4.25, $6.25

KANSAS SYNODICAL SOCIETY, 5.00

RIO GRANDE.—Deming, 15.00

SANTA FÉ.—Las Vegas, 7.50

MISSOURI SYNODICAL SOCIETY, 6.10

MISCELLANEOUS.—Interest on Deposits, 5.85; Advertisements in *Quarterly*, 36.50 41.85

Total for month, $81.70
Total to date, 5,350.70

MRS. WILLIAM BURG, *Treas.*,
Nov. 24, 1903. 1756 Missouri Ave., St. Louis, Mo.

DATE DUE

JUN 1 [illegible] 1996			

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